

Friendship 友愛

THE ENGLISH NEWSLETTER OF THE TAIWAN EPISCOPAL CHURCH

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THE BISHOP'S LETTER

This week we Chinese are going to celebrate Duan Wu Jie (Dragon Boat Festival) again. People enjoy the long weekend. This festival is related to Ou Yuan (340-278 B.C.) who lived in the period of the Warring States. He was a wise and learned man who served in various official capacities to the King of Chu. However, his outstanding performance antagonized other court officials who manipulated the King to dismiss and exile Ou Yuan. During the next 20 years in exile, Ou Yuan wrote down what he saw and thought into verses which earned him the reputation of a poet. What made him disheartened was that his homeland was occupied by the State of Qin. Overwhelmed by such misery, Ou Yuan finally committed suicide by throwing himself into the Mi Luo River on the fifth day of the fifth lunar month.

The story goes that when the fishermen heard of Yuan's suicide, they immediately set forth in their boats to look for him. Thus began the tradition of having dragon boat races at Duan Wu Festival.

We are also told that when Ou Yuan's body could not be found, the people started throwing rice into the river to divert the fish and other sea creatures from eating him. Another explanation is that the rice was thrown in to feed Ou Yuan. Whatever the reason, rice dumplings wrapped in leaves have become an integral part of the Duan Wu Festival.

However, Duan Wu Jie is an occasion to remind oneself of one's duties and obligations to the nation. It is also a festival to recall the sacrifice and contributions Ou Yuan and those that have sacrificed their lives for the people. As far as sacrifice is concerned, maybe this is the only possible relevance between this festival and Christian faith. That which President John Kennedy stated in his inaugural address, "Ask not what this country can do for you, but what you can do for this country," is also a good reminder of this festival.

In these past two months I have attended three seminars. The first was Rich Warren's seminar on "The Purpose Driven Church". I was strongly impressed by his presentation. He once again reminded me of the significance of purpose-orientation for a church and the unusual attention to the needs of the people outside the church. He encourages people to be ambitious for God's Kingdom. He stresses again and again to build a church of health and balance. He also prophesizes that community-orientation is the sure vision of the church for the new millenium. The second seminar is on religious education from the perspective of Christianity, held at Chun Yuan Christian University. I was greatly impressed by the idea of religious education of that University. It stresses the holistic person in four dimensions: 1] heaven; religious and life

meaning dimension 2] Human dimension stresses our uniqueness, individuality and subjectivity are inviolate, 3] material dimension – stresses that material is meant to be used by human beings and not vice versa.. Human beings should use their skills to better make materials to improve our environment and to the betterment of humankind, and 4] the ego dimension which stresses “I am unique and irreplaceable. God has made me holy and endowed me with dignity.”

The third seminar was held at Nan Hwa College of Management, part of a Buddhist University, Fuo Guang, not far from my hometown. It was on “Spiritual Reformation”. I was privileged to be invited to be one of the speakers on “The Implementation of Religious Life and Spiritual Reformation”. Most of the speakers had a problem with the term 心靈改革 (spiritual reformation). According to Christian faith, we rather think it is more appropriate to be named as “spiritual transformation” or “spiritual renewal”, for we believe that to become a Christian is a life transforming or renewing experience.

Two recent events are especially meaningful to me.

On June 9, I was privileged to be invited to bless the restored locomotive – Teng Yun or Cloud Rider, on the occasion of the 112th anniversary of the running of the island’s first railway line and Railway Day. I was invited by Father Peter Chen, who is head of Taiwan Railway Administration

(TRA) as well as serving as a non stipendary priest at the church of the Good Shepherd. The engine was made in Germany in 1887, purchased by then Taiwan governor Liu Ming-Chuan and began serving the island’s first railway line that ran between Taipei and Keelung in 1891. After 32 years of dedicated service, the Teng Yun was “retired” in 1923 and put on display in the Taipei New Park, recently renamed the 2-28 Peace Park. And the most meaningful part of it is that a total of 1,000 models of the Teng Yun were offered for sale during the exhibition with profits being donated to charity. Good Shepherd Senior work and the SOS Village will be beneficiaries. We are grateful to Peter for his good will to help those who are in need through such creative and loving public activity.

The second was the EAM Convocation here. We were happy to host the EAM Chinese convocation here in Taipei. It is the first consultation and convocation ever held overseas. Since the beginning of the Episcopal AsiaAmerica Ministry (EAM) 26 years ago, this is the first EAM I ever attended in my life. That is why I decided to go to Hong Kong to finish the whole process. I enjoyed the thought provoking discussions and the fellowship with all the delegates and began to realize the important relationship between EAM and this diocese. I also give my wholehearted admiration to Winston Ching, David Chee and Peter Ng and all those who made such enormous efforts to accomplish such an international meeting.

Episcopal AsiaAmerican [EAM] Ministry Pilgrimage and Convocation

May 19-23, 1999 Episcopalians from American churches with Asian ministries made a pilgrimage to their Asian roots before congregation in Hong Kong for their 26th annual convocation. Japanese Americans went to the Nazarene Convent in Tokyo. Philippine Americans went to Quezon City's Cathedral Heights in Manila. Korean Americans went to Buk-AK hotel in Seoul, Chinese Americans came to Taipei, and Americans whose heritage was from the countries of southeast Asia gathered in Hong Kong. The groups from the other four pilgrimages joined the southeast Asians in Hong Kong for the convocation.

The pilgrimages were very different in character. Those who went to Japan had their spirituality greatly heightened by the serene experience of the convent. The spirit at work in the Philippines completely inspired those who went there. They told over and over again about the Christians in extreme monetary poverty who nonetheless built a new church from the discarded materials from other buildings and filled them with joyous and committed believers who in a secular world would be called "squatters". Those who went to Taiwan came away with the energy and vitality and the sense of ecumenism that characterizes the church here. Those who went to Korea were impressed with the service of women who share meals, visit new businesses and homes and visit shut-ins. Many are new immigrants with severe language problems. They have no

diocesan representation. In Hong Kong the southeast Asian contingent shared their problems and how they deal with the realization that they must change cultural traditions in order to keep their youth in the spiritual upbringing. They had a keen awareness that if they are one in God's spirit, there are no cultural barriers. The flexibility to grow in Christ was the dominant theme.

Once everyone was in Hong Kong and settled into the Regal KaiTak hotel, joint meetings began. Bishops from the various dioceses represented arrived on Monday. Most had had Pentecost responsibilities that kept them in their home dioceses until then. The groups were now divided into Young Adults, EAM Women's and Clergy groups. Each had its own agenda according to its responsibilities and concerns. At 5:30 everyone went to Holy Trinity Church in the Diocese of East Kowloon for the Opening Eucharist, dinner, and the Opening Plenary Session. After Compline, EAM had a hospitality suite where new friends and old could meet and talk.

Tuesday began with prayer and praise followed by a most stimulating Bible study by Sze Kar Wang. It was followed by the convocation meetings where each group elected a new convener, associate convener and secretary. Rev. Gordon Lau of Oakland, California, will succeed Rev. David Chee as convener of the Chinese group. Assistant will be Mimi ----- of Hawaii. DeYoung Chan of New York will remain

secretary. An award of \$1000 was given to Rev. Becky Shan for congregational needs at her church in Cupertino, California.

In the afternoon, the sessions began with the EAM Advocates. This group strives to help Asian American Episcopalians be seen in diocesan and national church boards, committees and other venues. The Rev. Fran Toy's election to the EAM council after the nominating committee turned her down was sheer "fortune cookie" power and a lot of cheerful, positive, enthusiasm on the part of the Advocates. She was elected with more votes than any other candidate. Provincial meetings followed. Most EAM congregations are in California, Washington state, Michigan and New York/New Jersey.. The session ended with the reports from the convocations.

After dinner we were free for shopping. Hong Kong is not the haven of bargains it once was but everyone left with heavier luggage than be brought.

On Wednesday, we went to Holy Trinity after breakfast. Prayer and Praise was followed by a Plenary Session on Anglican Contribution to Asian Christianity. The stories of missionary commitment, the devastation and destruction of churches during World War II and the recovery afterward were inspiring. The church in each area had different challenges and met them differently. Father Edmond Der for China, Dean Joseph Lass of St. Andrews Seminary in the Philippines for the Philippines, Father John Lloyd, retired MJM missionary for Japan and Prof Peter Kim, Acting Dean of Episcopal University in Korea brought history to

life in a way rarely experienced. While each told a story of great trials, great courage and great faith, there were some similarities that are worth noting.

Although the church was active in each area, few native priests were ordained. Women were, and are, not full participants. There were no native bishops until after WWII. The first Bishop of Korea was inaugurated in 1890. The first Korean bishop of Korea was inaugurated in 1965. The first female deacon of Korea was ordained this year, 1999.

In Japan, there were by 1930 10 dioceses and some had Japanese bishops. During the War, they were drafted and sent where they would likely be killed. However, the need for interpreters and translators was great and the priests were better educated in Western languages and thought than most Japanese so they were brought back from the fronts and many survived the War.

The church in the Philippines first served foreigners. It established schools and hospitals. Filipinos were taught to read, write and speak English. When the missionaries left in WWII, the church continued in Tagalog and attendance leaped by 50%. The Philippine Independent Church and the Anglican Church have a Concordat. We are separate but interchangeable. The PIC is also an offshoot of the Roman Catholic Church.

China, the mainland itself, has a fascinating relationship with the church through education. Today, after 50 years of Communism, a significant number of Chinese diplomats and leaders were educated in Anglican schools. The Diaspora after WWII

pushed most of the practicing Christians into Hong Kong and southeast Asia. In the Chinese speaking world there is a new church every three days. Singapore and Malaysia have spearheaded the charismatic movements. Taiwan developed the Rite to Honour Ancestors, Hong Kong lead the way in social services. The first woman priest, Lee Ti Mei, was ordained in Hong Kong by Bishop Hall in 1944. After the hue and cry over this, the ordination was suspended until 1981. Jane Huang was ordained officially and served at Holy Trinity.

Women throughout Asia have had a difficult time realizing their full membership in the family of God. Even now, there are only 6 women priests in Japan and they have great difficulty in achieving diocesan involvement. Korea has its first woman deacon. Taiwan has one woman priest with two more seminarians in the pipeline. The Philippines and Hong Kong have been much more welcoming.

In the afternoon, we toured the dioceses that make up the Province of Hong Kong and, at the closing banquet thoroughly enjoyed the hospitality that this Province is justly famous for.

So, what is EAM. It is new friends, no, new brothers and sisters in the family of God. It is singing, Bible study, prayer and banquets, sightseeing and strengthening our relationships. It is a woman who says, "I am 3/4 Chinese, 1/4 European. Neither the Chinese community nor the European community claimed me. The only place I "belonged" growing up was the family of God, the Church." It is people preserving heritage and changing with the next

generation. "We are a two church family. My husband reads, thinks and prays in Chinese. He wants a Chinese speaking church. My children barely speak Chinese at all and their spouses are not Chinese. They will go to an English church or not at all. I don't want to lose either of them, so I go to both." It is a CSI {Church of South India} congregation trying to meld with a traditional Anglican congregation and both growing in their Christian faith as they learn to TRULY listen to the other..

EAM is the Supremo Obispo of the Philippine Independent Church telling Filipino jokes, especially about politicians, at one o'clock in the morning. It is a priest who supports himself in the US Air Force so that he can work without pay in the church. It is men and women of all races and colors who, in retirement, have studied for the priesthood and who serve in Asian American congregations. It is young Asian Americans forging their own concept different from their parents', an example for us all. It is priests who suffer from racial politics within the church hierarchy yet never speak ill, only of hope and of God's work. It is Caucasians joined to this community by God's direction, trying to understand and relate their own experiences to the universal. It is a woman who came to the Episcopal church through Buddhist studies. It is the first Laotian ordained to the Episcopal clergy.

It is "One Flock"

I thank God for the opportunity to be a tiny part of it.

EGS

A NEW DEACON IN KAOASHUNG

On Saturday, March 27, Anglicans from all over Taiwan gathered for the ordination of Lin Jun Ming as a Deacon of the Church.

Jun Ming uses the English name of "Justin". Highly appropriate because his name-saint is "Justin Martyr", the third century philosopher who became a Christian and used his intellectual powers in the service of Christ, which service he completed by the lesson he delivered to the World and to us in being executed, rather than deny Christ. Taiwan's own "Justin" is a young man of striking appearance. He is a graduate of the Anglican College at Hsin Pu (the President of the College, Dr. Andy Chang, was there to congratulate his alumnus), and a former parishioner at St. John's Cathedral in Tai Pei. "Justin-like" indeed, he is finishing his Master's Thesis in Comparative Religion at Fu Jen University, while he serves as the Assistant to Fr. Michael Liu at St. Paul's, the Sheng Gong Hui parish in Kaoashung.

Clergy and parishioners from all over Taiwan came by plane, car, train, and van to attend. Music was provided by choirs from Tai Nan, TaiPei, {----}, and Justin (Jun Ming's) new parish, St. Paul's. Clergy and people from all parts of Taiwan.

This is the second Ordination in Taiwan Sheng Gong Hui this year. In January, Fr. Lennon Chang, a Mathematics Professor at Hsin Pu and its Deacon-Chaplain, was Ordained to the Priesthood, and he was in attendance at this Ordination.

The Bishop preached a much better sermon than the one the preacher gave at Fr. Chang's Ordination. (The author of this article spoke at Father Chang's Ordination.) He emphasized three points, Trust in God, Love of People and Faithfulness in Stewardship.

The central act of the Service, was Bishop Chien's prayer over, and laying his hands upon the head of Jun Ming.

Because the Deacon is responsible to the Bishop, and serves at his pleasure, other clergy do not take part in the actual laying on of hands, as is done with Priests and Bishops who are members of a Sacramental "Order" or "College". The greek word from which we get "Deacon" could be translated "waiter", and the Deacon is to both do and to model service to others. This is not quite the same as the themes of unity (for the Order of Bishops) and shepherding, teaching and sacrifice (for the Order of Priests).

Jun Ming was then immediately invested with the symbolic instruments and documents of his Diaconate and the diagonal stole of the Deacon which he will wear at the Liturgy until he is ordained to the Priesthood.

Like a typical foreigner, I was both late and did not understand the seating. How was I to know that I was seated where Jun Ming's family were to sit? I eventually did rather enjoy sitting next to his proud father, who passed me off to others as being from the long-lost "American Branch" of the family!

Because this was an Ordination of a Chinese Christian, by Chinese Christians, among Chinese Christians, the "extended Church family" must be made visible, usually in the presence of extreme quantities of extremely delicious food. And it was so....

And Jun Ming was there in his new clerical collar with his friends, family, and new parishioners.

Following the Service, his present mentor, Fr. {Liu?} was the toastmaster/humorist/ Master of Ceremonies, as he introduced all of the visitors.

For me, as a foreigner, one unforgettable aspect, was the 8 hour van ride from Taipei, with seven others, all young people in their twenties, graduates of Hsin Pu who stopped before

the trip to pray together. We sang, laughed, ate, and chatted in the social and thermal warmth of the Sheng Gong Hui's maroon van. On the return trip to Taipei that night, an automotive problem, was the occasion for neither panic nor irritation, but rather for innovation and mutual encouragement and playfulness. The "maroon" color of the van was not ironic, we were not "marooned" for the delay was brief. As the Taiwan Sheng Gong Hui faces the same uphill struggle for young members that Western Churches do, I am encouraged by the dedication and enthusiasm I saw in that van.

Later this year, Jun Ming will be Ordained to the Priesthood, to help provide one more sorely needed cleric for the Anglican Church of Taiwan.

Chinese-English Prayerbook – A Progress Report

We frequently receive inquiries about when the new bi-lingual prayerbook will be available. We hopefully announce, "January 1, 2000". It is appropriate that the Millenium begin with a new Book of Common Prayer reflecting our multiculturalism and our commitment to becoming "one flock".

During the recent Episcopal AsiaAmerica Ministry pilgrimage to Taiwan, Rev. Gordon Lau held a translation committee meeting with Bishop Chien and some of the Taiwan clergy. Father Lau had compiled a chronological history of this effort for the meeting. It is too long to fully reproduce here, but I will attempt to summarize

and will gladly FAX or e-mail the complete document to anyone who requests it. I humbly apologize to those participants whose names are not included. It does not mean your work is unappreciated.

At the Chinese Convocation of the Episcopal AsiaAmerica Ministry (EAM) Consultation meeting in Dallas, Texas, in 1979, a resolution was passed that "all Chinese clergy of the Convocation are members of the Chinese Translation of the 1979 American Book of Common Prayer Committee (Chinese Prayer Book Translation Committee). The first Chairman of this committee was James Pun with Gordon Lau assigned to find sources of Liturgical

Music in Chinese tunes to be inserted into Eucharist and Daily Offices. Many dedicated priests and lay people have worked on these translations over the last 20 years, but the common, continuing presence is Rev. Lau who from 1979 until now has been actively involved.

Through Chinatown Mission Inc., New York, a number of bi-lingual booklets were published. In 1980 The Holy Eucharist, Rite II, Morning Prayer, Holy Baptism/Confirmation had been published. By 1981 some of these had already been revised and Celebration and Blessing of a Marriage and Burial of the Dead added. In 1983, many more parts of the Prayerbook were translated and the Committee voted to begin publishing weekly Collects and Lectionary texts. Winston Ching, then and now National EAM Executive Officer, committed to provide funding sources for all publications. Regular revisions and additions continued through 1988. At that time, the Diocese of Taiwan which had just elected its first native Taiwanese bishop expressed an interest in joining the U.S. team in the translation project.

In 1990, Gordon Lau took a sabbatical for 6 months to work with Albany To and Peter Ng of New York in combining the translation work of Taiwan and the U.S. and editing the entire combination book from both teams. In 1991, the "Selected Services from the Book of Common Prayer", in one volume, with parallel translations was published by CMI. Franco Kwan was appointed "Interim Chair" and James Pun, the first chair, passed away.

1994 was a busy year with no less than 6 major meetings being held in New York, Taipei, Hong Kong, Seoul, San Francisco and San Diego. A joint-

venture with Taiwan for the publication of a complete Book of Common Prayer was reached. A "Six-Point Guideline" to achieve unity and conformity in translation was agreed upon. By 1995, when the committee met in Toronto they were discussing proper procedures of completion and production. In 1996 in Hawaii, an editorial board was formed. Members of that were Gordon Lau (Chair), Benjamin Pao, David Chee, Becky Shan, and Peter Ng (lay). In Taiwan, Rev. Elizabeth Wei and Charles "Chuck" Jones, the then English secretary to Bishop Chien and a doctoral candidate, worked on proof reading and making final drafts.

In 1997, a number of meetings were held in California and in New York to finalize various parts of the translation. Completion was targeted for May 1998. In April, Benjamin Pao passed away.

In January of this year a Translation Committee and Editorial Board Full Meeting was called in Oakland, CA to proof read all the translated materials. Participating were Chee, Kwan, Lau Ng, Shan, Thomas Pang, Peter Lam and Bishop John Chien. Bishop Chien agreed to write the Preface in Chinese and Winston Ching the Forward in English. Several more meetings were held and the final versions sent to New York. Problems have arisen at each stage because, although the same characters are used in all Chinese dialects, some translations that work in Mandarin may not mean the same thing in Cantonese or Taiwanese, etc. However, all these very difficult problems are approaching resolution.

The Committee expects the new Chinese-English Book of Common Prayer to usher in the Millennium.

EGS

DO BUDDHISTS GO TO HELL?

I've been unfaithful.

No, not to my wife, but I have been attending a Bible Study (and discussion group) for Students and Taiwanese former students returning from abroad. One question that hangs silently (or last night at my going away party, not so silently) in the room is the question:

"Will my Buddhist mother go to Hell?"

I warn you that I will give no definitive answer here, as I didn't last night.

I think some inadequate answers include:

1)"God is too nice to send anyone to Hell."

2)"Heaven and Hell aren't REAL. They are just metaphors, poetic ways of talking about being moral and immoral, well adjusted or nutty."

3)"Not if she's a really nice person."

4)"Definitely, so you had better get to work on her to convert her right away."

#1 and #2, and I think #3, are so far afield, that even though they might reduce controversy, they are in opposition to two of the core tenets of the Gospel/ Christian thought/ Life in Christ, that Salvation is only by Christ, and must involve some individual choice or cooperation (components of "Faith"). #4 is somewhat counter productive, because it can easily lead to a religious war with the Buddhist Mom in question (although being willing to speak and to show the fruits of Life in Christ by our own changed lives IS part of any normal Christian life). Besides, it doesn't offer much hope for the now dead Buddhist Grandparents and is especially

disheartening for anyone who wants to respect their ancestors- and you don't need to be Chinese for THAT!

My suggestion:

MA) God is not on trial, but perhaps each of us IS. If we are to "let God be God", then we need to accept God as we know Him, and not come to Him with pre-conceptions of what is right and what is wrong, and whether or not God passes our own test. Like Abraham who was asked to sacrifice his son, Isaac, we must be willing to let God shape our morality. We must be willing to give in sacrifice to God, our most precious possession- and for some, that is our control of our conscience.

And then---SURPRISE! God gives Isaac back to Abraham, still alive. God the Father gives life and success back to Jesus who had died and failed on the Cross. When we are willing to let God have his way with departed Buddhists, then against all logic, God comes through--somehow.

So-B) Trust God, trust God's goodness, Even if we can't come up with any explanation that preserves both the idea of a faith-choice and Jesus Christ's necessity in whatever it is that goes on after we and the Universe die. (You must admit, that we each have no experience in this field of life after death, and people on operating tables don't seem relevant to God who KNOWS who will die and when.)

We believe that Salvation comes by Christ, Eternal Life is in Him only, but that is not the same thing as saying "KNOWLEDGE of certain facts, techniques, ideas, or scriptural verses is

the only path to Eternal life with God". It's Jesus Christ Himself, alive and active, not our knowing or doing something that is the means and location of Eternal life.

But perhaps I'm going against "A" by making it too easy, and we need to face the test and sacrifice of trusting God more than Logic. And perhaps I'm going against "B" by trying to explain something that is beyond either the data or patterns of thought and language which you and I mutually have at our disposal. And perhaps I spent too much

time studying Philosophy.

DO BUDDHISTS GO TO HELL? WE don't know, but we should be first asking about God, and trusting Him, and not pontificate (not even pontiffs should) about something which is NOT part of either Revelation or Christian Thought. WE CAN'T KNOW, but we are to share with others, our love for God, our delight in Him, and our Hope for Eternity. This is a part of our Life in Christ.

Peter



The following two articles "Letter from a New Japanese Brother in Christ" by Yoshi Mikami and "Trail of Discovery" by Rev. Graham Doyle are the accounts of Yoshi's visit to Graham and their

expedition around Taiwan. It was for each a rich experience and their different perspectives about what they experienced will also, I trust, be a rich experience for you.

Letter from a New Japanese Brother in Christ

Dear Bishop Chien,
Thank you and all your folks for making arrangements for my visit to Taiwan, May29-June 6. Never in my life have I learned so much in such a short time. I am quite impressed by seeing what you do in Taiwan.
While I was traveling to Tamshui, Tainan, Kaohsiung and Hwalien, I reported daily in the NSKK_General mailing list (electronic conferencing facility over the Internet) where about

100 Japanese Anglicans participate. Hopefully I can get more attention to Taiwan, in this effort and my other effort in The Nakamarokai:
<http://www.threeweb.ad.jp/logos/nakamaro/index.html#en>

I have attached below my summary report. Thank you and may God bless you. May the peace of the Lord be with you and your congregations every day!

Yoshi

The Anglicans in Taiwan When Japan's Occupation Ended

It was nice to be back to Computex Taipei, Asia's largest personal computer show, held this year on June 1-5. As a Japanese person who worked in Taipei in 1990-91 to help IBM Taiwan's joint venture with a government agency (III) in software development, I was especially glad to see the booths of Taiwan's software companies, such as NewSoft Technology Corp., which now sells Presto! image processing and optical character recognition (OCR) products worldwide, including Japan, and to feel that Taiwan is successfully diversifying from computer hardware to software.

The second objective of my visit to Taiwan this year was to study the behavior of the Taiwanese Christians when Japan's rule of Taiwan ended in 1945. As we know now from Richard Corsa's book, "Cottage to Cathedral" (Taiwan Episcopal Church, 1998), we had in Taiwan several active Anglican churches under the Nippon Sei Ko Kai (NSKK, or the Anglican-Episcopal Church of Japan). NSKK's missionary effort was targeted mainly to the Japanese immigrants using the Japanese language, but was naturally to include the Taiwanese who were taught to speak, read and write Japanese in school. When World War II ended in 1945, all Japanese left Taiwan within a year.

NSKK did not seem to have ordained the clergy among the Taiwanese, nor did it appear to have translated the liturgy into Taiwanese (Min-nan) as the Presbyterians did. So, when Japan left Taiwan, the Nippon Sei Ko Kai also disappeared. It must have been a traumatic experience for all Anglican Taiwanese at that time. As I understand it, most Anglicans then joined the Presbyterian Church, or simply stopped going to church. Then came the

Mandarin speaking Chinese people from mainland and eventually established the Taiwan Episcopal Church, with the assistance of the Episcopal Church in USA, using the Chinese language (Kuo-yu) initially.

With Father Graham, chaplain of the Church of Good Shepherd, I made quick visits to the Episcopal churches in Taipei, Tamshui, Tainan, Kaohsiung and Hualien, and met wonderful people. At St. John's and St. Mary's Institute of Technology, Tamshui, I taught a Japanese language class to the second year students. For my main purpose, I could interview two persons: an Episcopalian lady in the north whose father, already dead, was baptized and remained Episcopalian, and a Presbyterian gentleman in the south who was baptized as a Presbyterian, but has kept close contact with the Episcopal Church.

On my last day in Taiwan, after the worship at the Church of Good Shepherd, I went downtown Taipei to visit Chungshan Presbyterian Church, which was originally build in 1937 as an Anglican church and served as NSKK's cathedral in Taiwan. I not only took pictures from outside, but participated in the Sunday worship in progress, spoke outside with the elderly Japanese speaking ladies, and had lunch together in the basement of the adjacent building, used as an education center. I never had felt stronger than this time that we all belong to one Church of Christ.

The details of my visit to Taiwan are available in the Internet home page at:
<http://www.threeweb.ad.jp/kogos/seikokai/taiwan.html>

*Yoshi Mikami, Yamate Seikokai Church,
Yokohama, Nippon Sei Ko Kai*

A TRAIL OF DISCOVERY

I often wonder how people managed without electricity. How could they have been happy with all those hard tasks they had to endure? Yet even before it was discovered and put to good use it was here in the earth God made. So why did it take so long to discover a very useful and enjoyable natural utility? What was needed was a little bit of adventuresome thinking to find it, inspired by a desire to make things better and easier. For the ordinary person it is more difficult in a modern world to discover anything new. We often think it has all been found hasn't it, or we leave it to the experts. However, what a pleasure it is when we almost stumble upon what is a real discovery, your mind and outlook increase, your adrenaline fires your vision, almost as if you have become the electricity itself. Suddenly there is a potential as everything looks different, possibilities appear, and the pace of life quickens. Your discovery has allowed a newness, the drudgery of past tasks fades with an enthusiasm to take up the challenges of what you have discovered. What and where does this happen for us? Surely it occurs in our 'daily experiences while travelling around, meeting other people, making new relationships and friendships. Locations with a unique geography together with their unusual pioneer type people who live and work in such places show a newcomer how to harness the "electricity." We are left with a very positive impression that good things are being made in this place, where at first we would have least expected it.

Taiwan is a busy place, full of busy people, looking for a parking space, checking out the share prices, always

eating and playing with computers. Its busyness clouds its beauty found in its people and locations. When one proposes the idea of Taiwan as a tourists' Shangri-La you can see the scepticism in the others' face, and the sarcastic question poised in their mind. Does he mean we should like to spend 2 weeks experiencing the worlds' most chaotic traffic jams and participating in the skilful art of motor cycle dodging? Surely not!

Surely not is indeed true! In the Diocese of Taiwan there are some treasures to be discovered in the most unlikely people living in the most unlikely places. It was my own discovery of finding this electricity of potential with a newly made cyber friend from Japan. His name is Yoshi Mikami an Anglican from Yokohama whose interest in Taiwan and its Church led him to visit me. It was if we suddenly became Marco Polos, here was the orient others had spoken about. In one week so many people and places came out of the woods to greet us. What a surprise to become a discoverer!

Let me highlight a few gems. In Tainan we met David Lai the priest at Grace Church, which is set in a man made park with a mini waterfall! First stop was the church behind a very ordinary door there it was, a peaceful clean and unique house of God. Its sanctuary with orchids and a baptistery adorned with a locally painted calligraphy screen roll. Easy to follow Taiwanese service books on the shelves for the worshippers. In his on site apartment we viewed the most professionally made videos of pilgrimages Fr. David had led around

the world. Here on the hottest of days I was enjoying the churches and fjords of Norway! Then in came Fr. Ou another local priest who spoke fluent Japanese to the delight of Yoshi. While they engaged in a long discussion about the activities of the Japanese Church in Taiwan I continued to enjoy hearing about the latest proposed pilgrimage to the UK and Ireland from Fr. David. The day continued with a visit to Fr. Ou's home to meet his wife and see his wonderful photography. He loves nature and he has captured Gods' wonders in Taiwan to the delight of any eye.

There was a little disappointment that the day couldn't last longer but on we went to Kaishung. However, in true Taiwanese style we had to eat first. In a local roadside restaurant our stomachs were filled with delicious and healthy food washed down with some local draught. On arrival Fr. Michael Liu met us despite the obvious discomfort he was suffering from his recent slipped disc.

The next day we met with an old parishioner, another fluent Japanese speaker who owned a Chinese Medicine factory. In fact he was building a new one as his business was booming. He looked so well! Certainly he was living proof of how successful that type of medicine can be. All of us went to his apartment to meet with his wife and talk. There I saw a most beautiful Macedonian icon hanging in pride of place on the wall - the red corner as the Orthodox would call it. It was bought in Taiwan. I never cease to be amazed at what can be bought in Taiwan. Off again to view St Timothy's, the new church being built as a result of the work of ministry expanding in Kaoshung to include Taiwanese language speakers. What a place 7 floors! It is to opened on

the 1st January 2000 in time for the Millennium. It will have everything that opens and shuts but most of all it flourishes and abounds in the active love of God. When it is consecrated on that first day on the new Millennium I can only think it will abide in my memory.

Moving on to Hwalien by train through the best of mountain scenery and in an on-time train - British Rail should take note! Not only is the location of this east coast city breathtaking, but its priest, Fr. Luke Chen, while small in stature, is enormous in humility. His effectiveness and prayerfulness have brought electricity into this renewed church also named after St. Luke. A stunning and innovative sanctuary are visible from the street. Local glass and colours mixed in the most imaginative way lead to the focus of two golden angels and a resurrection cross. Looking up one views the ceiling windows of the incarnation depicted in modern style and illuminous mix of bright colours. What electricity! A combination of light and life.

Downstairs a group of local Aboriginal young men enjoy a game of pool.

On Sundays not only has the Chinese congregation increased but there is a growing English speaking congregation. Yes, in Hwalien the outreach is inclusive to Phillipinos, Aborigines, Chinese and any ex-pats that can be found. What a place full of love and activity for the Lord. They even have and use e-mail!

Back to Taipei to recover from the surge in electricity, seems a little bit boring after all that. If you want something different as a pilgrim come to Taiwan and charge up your batteries and bring your UPS to cope with the electricity surges you will no doubt feel as you discover the trails of Gods' spirit.

Christian Hospitality

Christian hospitality is a rich blessing for any of us travelling to other parts of God's Church. But my experience of Christian hospitality from the Taiwanese Episcopal Church during my sabbatical last Spring was a major impression I took away from my month-long visit.

Of course, I received warm hospitality from other Asian churches beside Taiwan during my sabbatical travels. In Hong Kong my former students were waiting for their jet-lagged, bleary-eyed teacher at the airport, and they shepherded me throughout my stay there. In South Korea, everyone took me under their arm--- the President of the Anglican Sung Gong Hoe University, where I lived; the Dean of the seminary where I taught, the colleague who translated for me, and the other faculty and students with whom I lived. In Shanghai Christian leaders invited me to church, to conversation and to touring a theological seminary. In Tokyo a former host and his wife gave me of their valuable time to respond to my need to catch up on the Life of the Nippon Seiko Kai. I should, therefore, speak of my memorable experience of Asian Christian hospitality.

But in Taiwan, perhaps because my work was in both parishes and in teaching institutions, my experience of Chinese Christian hospitality was most intense. It began when the Bishop's secretaries, Julia Lin and Elizabeth Green Sah met me at the airport. It continued when Fr. Jesus Nunoz and the three Anglican theological students met me at the entrance to the theological seminary at Fu Jen, and the three students took me to supper. The hospitality continued with my warm

reception by Bp. Chien and his family and by Bp. Chien's efforts to show me the diocese and his offer that I take as much a part in the life of the diocese as possible. I felt genuinely received at the Church of the Good Shepherd by clergy and laity, at St. Luke's in Hualean, by Fr. Chen Hung Hsing at St. Paul's in Kaosiung, and by Stephen Harrop at St. James in Taichung. President and Mrs. Chang consummate hosts at St. John and St. Mary's Institute of Technology, and Dean Samuel Lin received me most warmly at St. John's Cathedral in Taipei. Detailing any further this Christian welcome would be tedious to the reader. But these experiences caused me to reflect on the special meaning of Christian hospitality as one of the privileges of being a Christian.

The root of Christian hospitality, surely, is Jesus Christ as God's hospitality to us. Each of us comes to Jesus as an individual, responding to Jesus' call by faith and baptism. But when we are joined to Christ we discover that we are members of Christ's body, and that we are members one of another. So the root and ground of our fellowship is sharing one another's lives in Jesus.

But just as God turns toward us with a welcoming hand in Jesus, so when we are joined by faith and baptism to Jesus, we turn to one another in welcome, acceptance and hospitality. How well exchanging the peace (Ping An!) during the Holy Communion symbolizes this!

Because Jesus Christ is the root and ground of our hospitality, Christian hospitality is special, different from secular human fellowship. Some secular philosophies try to promote human fellowship by finding a common human denominator-we are all persons, we are

all rational beings. But this basis for human fellowship gives no place to our individuality, to our being male and female, to our being American, French, Chinese, Japanese or Brazilian. These are ways of promoting human togetherness, but they run the danger of squelching differences.

Christian hospitality and fellowship are different. Christ transcends each member of his body as the Lord and the Head of the Body. That means that each member of the body can remain his or her own unique self and still have companionship with others members of the body. Christ, in whom we are one, is deeper than all our differences. That is what I experienced. As Chinese Christians in Taiwan received me, I never felt that my difference in culture or experience were glossed over and ignored. In fact on several occasions, Chinese Christians frankly expressed their opinions and also their disagreements with some policies of my own country and my own church. But this freedom of exchange was possible because what joined us, Jesus Christ

himself, was deeper than even the most divisive, political or cultural differences. In Christ we are given one another, and yet we can be unique selves. That is a far richer hospitality than the "lowest common denominator" fellowship which people have to settle for outside the church.

Strangely, therefore, my immersion in the Chinese Christian church ---brief as it was---brought home to me the meaning of hospitality in Christ in a way that a visit to England or another European country could never do. For in Taiwan, so different in language, heritage, culture from my own native land, I knew that the love I experienced had to come from Christ. It could not come simply from shared ethnic and cultural background. Therefore I count my experience of hospitality in Taiwan as an experience of Christ himself, thank God for it, hope for occasions when I can return it and look forward to an opportunity to come and experience it again!

David Scott

SPRING AT ST. JOHN'S CATHEDRAL

Lent was appropriately quiet and reflective at the Cathedral, but Easter Day was lively enough, almost in compensation. The English language congregation joined the Chinese congregation in a single Easter Day Eucharist, with the Liturgy simultaneously in English and Chinese. We all said the prayers in our own language, and the hymns were simultaneously in both languages also. The Cathedral looked festive in its usual

understated way, and the service was well attended.

Following the Easter (or to give it its proper name, "The Sunday of the Resurrection") Eucharist, we all piled into two of the double decker busses that I've seen so often in Taipei. I finally got to ride in one (complete with "in-flight movie" and refreshments) as we went to ShiMen Dam (no "n", please) for a Cathedral outing.

First, we had an elaborate, delicious, and filling seafood dinner, and then we all hiked (at different rates of speed!) through the scenic, recreation area. The new flowers of Spring, bright as only Taiwan's flora can be, seemed to burn their colors through the misty fog. A wonderful photographic opportunity with friends, as well as an almost graphic meditation on Jesus Christ's Resurrection- Failure turned into Ultimate Success, Grief into omnipresent joy. Dispelling the mists of guilt, sin, death, and hopelessness- Changing the nature of the Universe as well as our pre-conceptions. As the Hymn we had sung said:
 "Bloom in every meadow,
 leaves on every bough,
 Speak His sorrow ended,
 speak His triumph now!"

On another Sunday, we had a speaker from the Gideons. You know, the people who placed the Bible you took from that hotel. WE heard of the start of the Gideons in the US, and their primary mission (not their secondary, better known mission of placing Bibles) of personal witness as businessmen, to Jesus and their life in Him.

We had quite a few visitors, but since I can't give a complete list, I'll just refer to them as a group.

One event which is unique, so I know I'm not omitting any one else in this category, is the coming marriage of "English Language Congregational Pillar", Robert Kinney, to Tsai Mei-Hui on June 5, at the Cathedral by Dean Lin. Anyone who has been to the Cathedral over the past 7-8 years will know Robert, the tall, good natured American who is so knowledgeable about Anglicanism. Tsai Mei-Hui has become a regular over the recent past, too. God's blessing upon both of them.

This will be my last report from the Cathedral English Congregation, as I return to the US (next week! Wait, I'm not ready yet!!). Every week, I've congratulated myself that I am able to live quite comfortably as a student, at ease in Taiwan- but then on Sunday morning, I'm always so happy to be in what feels to me to be the timeless, non-geographical oasis of the worship of God at St. John's Cathedral. To me, Sunday worship at the Cathedral has been more home than many places in the US.

Thank You.

Rev. Peter d'Alesandre

GOOD SHEPHERD

Since the last issue of friendship Good Shepherd English Congregation has had some very interesting events. The first took place at Yangmei courtesy of Mariah and Joe Maivusaroka and Elizabeth and Richard Sah who played

hosts to a Parish Picnic and outdoor" service - actually it had to take place indoors because of the torrential rain. Our cooks for the day were Joe and Mariah Maivusaroko from the Fijian Trade Office. Rather bravely they had

undertaken the task of cooking a pig, Fijian style - in the earth for lunch. However, it rained and the pit could not be dug so the pig was rather hurriedly done in the oven! After the informal service in the local community hall the lunch was eaten by more than 70 people, so the pig did not escape despite the weather, we enjoyed him. Having filled ourselves we went outside as by that time the rain had stopped. The children and some adults joined in a very enthusiastic game of football. Most of the players were very brown afterwards. It was a fun day and there were many requests to repeat it but perhaps next time we could do so on a fine day.

Our next family fun day was on Easter Day itself and was called Chinese Olympics, that is that part that happened after the service. More than a hundred from both congregations joined together for team games. Each team had a special rally cheer to inspire greater effort. This time the weather was much kinder so the afternoon proceeded well. Many children from the SOS Village had come and all the children enjoyed themselves very much. The difficulty with language disappeared as each helped the other somehow to understand what each game required. After a filling Chinese lunch box it was home to rest after all those Alleluia's. An Easter Day never to be forgotten.

Our most recent family event was a little more subdued but no less enjoyable. Once again both congregations had put together a programme for the Eve of Mother's Day. It was an evening of music when many entertained the gathered group with

songs, and instruments. It was a great blend and once again every one was saying lets do it again please.

Another worthy event to report is that the English Chaplain now lives in a new apartment at 4F-9, No 2, Lane 10, Hsing - Yi Road, Peitou. The telephone / fax/ answer is 2873 8104. The Bishop and Mrs Chien were the first official visitors who left two lovely plants of which the butterfly orchard added some real oriental charm to an already very comfortable, quiet, scenic, and private home. If you come by bus 508, 601, 612, and 224 pass by and Shihpai MRT is also convenient.

Each issue we say goodbye to some and welcome others. In May we said goodbye to Chris Young who has returned to Canada to begin some extra studies. Chris had helped a lot as a lay Reader and with social activities. Also Cathy Adam left for Manila, we shall miss her flower arrangements very much. Dr Alex Cech who was only here for a short time has returned to the US. Alex although based in Taipei was doing some wonderful work in plastic surgery all over Asia. We wish them well in the future and thank them for their contributions whilst they were here. We welcome Tuck and Debbie Choy, Kevin Roebel, Paul and Debbie Ash and their family and Stephen and Charlene Tovey and their family, The Rev Jeff and Kristen Gowman and Troy Roach. In Baptism we welcome and congratulate Cherie and Nigel Griffith, and Jessica Ohlson and in Holy Matrimony Leo and Mistie Lobo all of whom are congregation.

News of the Diocese

Happy Eightieth Birthday, Jorgen!

Jorgen Christensen, long time member of the Good Shepherd English speaking congregation, originally from Denmark, celebrated his eightieth birthday according to Chinese reckoning on June 7, 1999. The congregation gave him a proper banquet at the Grand Hotel, still Taipei's grandest, in the Plum Room. The many courses included the traditional long noodles, prophesying long life. More than 30 friends gathered to sing "Happy Birthday" in several languages, toast Jorgen and each other, and present the traditional "hong bau".

According to Chinese custom, you are 1 year old at birth, while western custom has you 1 year old at 12 months.

Because of this eastern-western difference, Jorgen plans to celebrate his eightieth birthday in Denmark June 7, 2000, with friends and family there.

We will wish you "Happy Eightieth" again, then.

Diocesan Visitors

The Rev. David Tatchall spent a week in Taiwan touring the diocese and learning about who we are and how we function as part of the "sister Diocese" proposal with Vancouver.

Rev. Jerry Drino and Mrs. Drino spent a few days in Taiwan finalizing plans for the Province VIII summer English camp.

COMPANION DIOCESES

During the Inauguration of the Province of Hong Kong, Bishop Michael Ingham of the Diocese of New Westminster, Vancouver, Canada, and Bishop John Chien of the Diocese of Taiwan discussed the possibility of establishing a companion diocese relationship. Bishop Ingham drafted some goals for discussion and Rev. David Tatchall visited Taiwan to further refine the concept. Rev. David Lai from Taiwan will visit Vancouver this summer and hopefully, we will be able to finalize the relationship.

The two dioceses at first, seem dissimilar. The Diocese of New Westminster covers about 10,000 square miles, has a population of 2.5 million of whom ~200,000 are Anglicans and 30,000 are active church members. It has 80 parishes, 100 active clergy and a diocesan staff of 20. The Diocese of Taiwan covers a slightly smaller area, but has 22,000,000 people of whom only about 1,200 are nominal Episcopalians but about 1,200 are active. Taiwan has 4 parishes, 7 mission churches, and 3 gospel halls. We have 14 clergy, 13

priests and 1 deacon, and a diocesan staff of 3 1/4 (The English secretary is a part-time position.)

New Westminster, however, is a very multi-cultural region. The greatest source of immigration is of people of Chinese origin from Hong Kong, Taiwan, mainland China, Malaysia, Japan, Korea and the Philippines. The west coast of Canada is acquiring an Asian identity that is often not understood by the resident Canadians. Taiwan, although overwhelmingly Chinese also has a diverse cultural environment with 13 distinct languages or dialects being spoken. We are both enthusiastic about the opportunities for mission, service and evangelism among our cultural neighbors.

The discussion draft follows:

1. To gain a deeper understanding of how the Gospel is lived out in the Dioceses of Taiwan and New Westminster,
2. To pray for each other in our work of mission, evangelism, and social justice.
3. To support and assist each other in extending our cross-cultural ministry and work with minority groups.
4. To gain a deeper understanding of the cultural identity of Mandarin-speaking people and how the church can reach out to them with the love of Jesus Christ.
5. To support and assist each other in developing our relationships with aboriginal people.
6. To assist each other in addressing the Jubilee 2000 themes of justice and restoration in our respective

cultures.

7. To enable each other to address issues relating to Pacific Rim nations, such as human rights, fair trade, and economic justice. What are the specific issues for Taiwan and for New Westminster? How does the Gospel speak to these questions?
8. To explore the possibility of people exchanges such as youth, students, Volunteers in Mission, church-related tourism, and clergy.
9. To exchange understandings of our relationships with the USA, as a dominant nation to both our countries, in areas of church, culture, economy and political identity.
10. To gain a greater understanding of the dominant geo-political issues in south-east Asia: e.g. China's dominance in economic and population status, the impact of Christianity in south-east Asian states and what significance this has (if any) for Taiwan and Canada.

Note

Companion Diocese relationships are primarily intended to promote relationships of mutual support, such as people-to-people encounters, prayer, program exchanges and so on. They are intended to move beyond the transfer of material resources to foster mutually enriching partnerships in which both benefit from relationship with the other.

We ask your prayers as our representations finalize these discussions.